cup.21.g.36/30

An Old-Fashioned MINCE PYE,

Such as it is to be hoped, will be found welcome at every BRITISH Table, this and every future CHRISTMAS.

FABLES, PROVERBS, SENTENCES, &c.

Hint to the ENGLISH *Admirers of the French Revolution.*

THE TWO LADEN HORSES.

AS two horſes were fording a river, the one laden with ſalt, the other with ſponge; the ſalt horſe fell down under his burthen, but got up again, and went on the merrier for it. The ſponge horſe thought it agreed ſo well with his companion, that down he lies too, upon the ſame experiment; but the water that diſſolved the ſalt, made the ſponge forty times heavier, and that which eaſed the one, drowned the other.

REFLECTION.

MANY people take falſe meaſures for their own relief, without conſidering, that what ſaves the one, may ruin the other. The horſe muſt be trying concluſions, without conſidering, either the policy or honeſty of the meaſure; he was falſe to his maſter in abuſing his truſt for his own imaginary eaſe, and the loſs of his life was the conſequence.

MY ſon, fear thou the Lord and the King, and meddle not with thoſe that are given to change. Prov. ch. xxiv. v. 21.

THE WOLF and the SHEEP.

Addreſſed to the Readers of Mr. PAINE.

A Wolf was kind enough to call upon a ſheep whom he heard was ſick, to aſk how ſhe felt herſelf, and offer his advice. "Alas!" ſays the ſheep, "I am ready "to ſmother for want of breath; if you would be ſo good "as to ſtand off and give me a little freſh air, I fancy I "ſhould be more at eaſe."

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And induſtry protected, living ſafe
Beneath the ſacred ſhelter of the laws,
Encouraged in their genius, arts, and labours,
And happy each as he himſelf deſerves,
Are ne'er ungrateful—with unſparing hand
They will for him provide—their filial love
And confidence are his unfailing treaſury,
And every honeſt man his faithful guard.

THOMPSON.

THE COUNCIL of BIRDS.

THE birds were mightily poſſeſſed with the opinion, that it was utterly impoſſible for the eagle alone to adminiſter equal juſtice to all her ſubjects; and upon this ground, a motion was made for changing the monarchy into a republic; but a ſhrewd old crow, that ſaw farther into a mill-ſtone than his neighbours, with one hint daſhed the project. "The more rulers you have, the more ſacks "are to be filled."

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IT was a wiſe crow, that adviſed her fellows to think well of it, before they changed their condition. The order of ſuperiority and ſubjection are of neceſſity for the good of mankind, though irkſome perhaps to ſome who live under it, who may wiſh to be greater than they are, and think themſelves wronged that they are not ſo. Let it be remembered, that when one government comes to be diſſolved, the firſt thing to be done, is, to fall to cutting of throats towards ſetting up another. The remedies we fly to, are often worſe that the diſeaſe. To avoid the uneaſineſs of a flea-bite, we are apt to run into a bed of ſcorpions; which is juſt ſuch an expedient, as if a man ſhould beat his brains out, to cure the head-ach.

THE WOLF and PORCUPINE,

(Addreſſed to thoſe who object to timely Preparations.)

A Wolf, who had had ſome ſucceſs with hedge-hogs, had a mind to be dealing with a porcupine, if he could but get him diſarmed firſt; ſo he told the porcupine in a friendly way, that it did not look well in time of peace to go armed, as if in a ſtate of war, and adviſed him to lay his briſtles aſide; "For," ſays he, "you may take them up "at pleaſure." "Do you talk of a ſtate of war?" ſays the porcupine, "why that's my caſe now, and the very "reaſon of my ſtanding upon my guard, as long as a wolf "is in my company."

REFLECTION.

IT is good diſcretion to guard againſt danger before hand; for he that's always ready, cannot be taken with a *why not*. A wiſe man will keep himſelf on his guard againſt the whole world—more againſt a known enemy—but moſt of all againſt that enemy in the ſhape of a friend.

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He that tilleth his land, ſhall have plenty of bread; but he that follows after *vain perſons*, ſhall have poverty enough. Prov. ch. xxviii. v. 19.

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THE beaſts were a great while ago, ſo harraſſed out by feuds, that they called a general council in the nature of a committee of grievances, to adviſe upon ſome way of adjuſting of differences, in order to a public peace. After a great many notable things pro and con, the hares at laſt delivered their ſenſe to this effect. "There can "never be quiet in the world ſo long as one beaſt ſhall "be allowed nails, teeth, or horns, more than another. "Wherefore, we propoſe an univerſal parity, and that "we may be all on the ſame level, both for dignity and "power; then and not till then ſhall we agree.

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DOES not this doctrine of levelling ſtrike at the very order of Providence? And are there not clubs and committees, [illegible] the ground of leaving

THE TWO CYDER HORSES.

AS two cyder horſes were grazing on a common, one of them ſaw their maſter coming, and propoſed to his companion to ſet off as faſt as they could; "For," ſays he, "we ſhall be loaded elſe." "Well," quoth the other, "and what then? We know our burthen, and "that we can carry it—but who knows, but that the next "maſter we meet with (and ſome we muſt have or ſtarve) "will clap another load upon us that may be heavier."

REFLECTION.

"WE ſhall be loaded elſe," is the ſong of all popular male-contents, when they deſign a change of government; ſo they hurry others headlong upon the very dread of imaginary chains and ſhackles, into the ſlavery they feared. In all governments there muſt be burthens borne, and people to bear them—Every one has his ſtation aſſigned—Horſes muſt be horſes ſtill, whoever rides them, and Providence will keep the world in order, let who will grumble at it.

May every bargain with our neighbour, be as fair as that between the ſubject and the ſovereign. Allegiance for protection.

THE HUSBANDMAN and CERES.

A Certain farmer complained, that the beards of his barley cut the reapers, and the thraſhers fingers ſometimes, and therefore prayed to Ceres, that his corn might hereafter grow without beard. The requeſt was granted, and the little birds eat up all the grain. "Fool "that I was" ſays he, "to loſe the ſupport of my life, "in my eagerneſs to get rid of ſo ſmall an inconve-"nience."

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WE ſhould do well to weigh our preſent inconveniences, againſt thoſe that may ariſe in future, and not to change our condition till we have balanced the accounts. Let us reform our lives, mend our manners, and ſet every thing right *at home*, before we take upon us to correct the paths of Providence, or the inſtitutions of human wiſdom. Let thoſe who look with a jealous eye on kings, lords, magiſtrates, &c. recollect the experiment of the farmer, who thought barley would do better without beard.

May the Chriſtmas boxes of the peaceful and induſtrious, overflow this Chriſtmas; and thoſe of the idle and ſeditious the next, when they have mended their manners.

DIALOGUE between FARMER LEVEL, and FARMER STEADY.

F. LEVEL. Well Steady, you have heard the good news—we have got an Agrarian law at laſt.

F. STEADY. No, faith Level, I had not heard it, nor ſhall I know whether to think it good or not, till I know what it means. In truth, I am rather ſhy of fine titles, ſince I found the "Rights of man" meant their ruin. Hard names heal no ſores, and I have heard Parſon Botany give a fine name to a nettle.

F. LEVEL. Well, well, there is no deceit in this, as you will agree when I explain it to you. It is to make us all equal; every man is to have as much as his neighbour. For inſtance, you know my neighbour Provident has *had the luck* to ſave enough to buy the ten acres that joins our gardens; I ſhall have half of this, which will be juſt in time, as my uncle Southdown, who died laſt week, *left* me ten ſheep, and I ſhould not have known where to put them; ſo much for my benefit, and you will of courſe, have advantages of the ſame ſort; Is this good or not, neighbour?

F. STEADY. Why neighbour, [illegible] I do not know why I ſhould quarrel [illegible] ſpecially as my profit [illegible]

A FEW QUESTIONS, not for attack, but which it may not be amiſs to have at hand, to put to thoſe who are inclined to ſubſtitute foreign politics, and domeſtic differences, for the old and feſtive ſubjects of Chriſtmas converſation. For "the churning of milk bringeth butter, "but the wringing of noſes bringeth blood."

WHO were the idols of the French in 1789 (the year in which they became *enlightened*) as the promoters and props of their revolution?

Were not Necker, Fayette, Rouchfoucault, and Liancour, amongſt the foremoſt?

What is become of Necker? Can it be, that having ſaved his life by flight, he had ventured from his retirement to addreſs a paper to his old friends in favor of his old maſter, which they ordered immediately to be burnt?

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IT will not do for a wife and [illegible] to [illegible] expectations with the [illegible] influence, [illegible] as well as [illegible] in this [illegible]

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Let not Engliſhmen make the Italian their guide,
"Who was well, would be better, took phyſic, and died."

When he has ſlept ſo long on duty,
His foes have clinched their plans of booty,
Honeſt John will wake and wonder,
Where knaves found fools to aid their plunder.

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DOES not this doctrine of levelling ſtrike at the very order of Providence? And are there not hares in clubs and committees, as well as in fields and fables, upon the ground of leaving no power to do hurt, which muſt leave the power of doing no good neither; or to make ſhort work of it, leave no power at all. "It is a juggle "of the levellers," (ſays Selden, who was a very wiſe man in his day) "they would have nobody *above* them, "but they do not tell you they would have nobody *under* "them."

A *new* houſe and an empty purſe,
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F. STEADY. Why neighbour, if you like it, I do not know why I ſhould quarrel with it juſt at preſent, eſpecially as my profit by it is as near at hand as yours; for as you know, I have a little ground and no ſheep, five of your ſheep will juſt do for my five acres; ſo, come Level, let us go into the penn to divide them, and then, I do not care if I hear a little more of your *gregarious* law, if you are inclined to it.

TOAST.

THE *loyal droyman*, who ſeeing an impertinent fellow chalking treaſon on the walls of his maſter's new houſe, put one hand under the vagabond's chin, the other on his head, and rubbed it out with his nose.

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REFLECTION.

HE that carries about him the plague of a reſtleſs mind, can never be pleaſed. It is a high point of prudence, for a man to be content with his own lot; for it is odds, but that he that changes his condition out of preſent impatience, or diſſatisfaction, when he has tried a new one, wiſhes for his old one again, when it is too late. He that is diſſatisfied, ſhould do well to aſk himſelf a few queſtions, before he reſolves on a change; ſuch as, What is it that troubles me? Is there any help for it? What do I want? Is it neceſſary or not? Where am I to look for it? How ſhall I come at it? &c.

IT will not do for a wiſe and honeſt man to ſtand expoſtulating with the nature of things. As for inſtance, why ſhould I not be this or that; or be ſo or ſo, as well as another; but I ſhould rather argue with myſelf in this manner; Am not I the creature of an Almighty power, and is it not the ſame wiſdom and power that made and ordered the world, that has aſſigned me this rank and ſtation in it? If I can mend my condition by any warrantable induſtry and virtue, the way ſtands fair and open; it is a privilege that every rational creature has in his commiſſion; but to repine, and be diſcontented, is as wicked as it is unreaſonable and vain. For one reſtleſs thought beguiles another, We are not ſo ſatisfied in our preſent [illegible] ſeem to enjoy; and our lively [illegible] as our envy.

IT was not the ground of the horſe's complaint, that it was [illegible]

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AN OLD PROPHECY.

When lilacs are [illegible]
Then ſhall the [illegible]